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"Ye Are My Witnesses."

Tell me, pilgrim, faint and weary,
Traveling o'er this pathway dim,
Are you shedding light around you,
Are you witnessing for Him?

Do you try to tell the story
Of the precious Saviour's love?
Are you hungering and thirsting
Evermore your love to prove?

Are you seeking out the lost ones
Whom the Master died to win?
Are you showing them the fountain
That can wash away their sin?

Are you looking by the wayside
For the weary ones who fall?
Do you take them to the Saviour,
Who has promised rest for all?

Do you love to read the Bible,—
Is it precious to your soul?
Are its treasures growing richer
As you travel toward the goal?

Do you love to talk of Jesus
More than all the world beside?
Does it bring a holy comfort
With his people to abide?

Have you made a consecration
Of your time and earthly store?
If your all is on the altar,
Then the Master asks no more.

Thus, O pilgrim, should we journey,
Showing forth the Master's praise,
With our lamps trimmed and burning,
That the world may catch their rays.

—Sel.

Exhortation To The Practice Of Virtue.

Written by Polycarp, a disciple of St. John and burned at the stake after being a Christian 86 years.

Stand fast, therefore, in these things, and follow the example of the Lord, being firm unchangeable in the faith, loving the brotherhood, and being attached to one another, joined together in the truth, exhibiting the meekness of the Lord in your intercourse with one another, despising no one. When you can do good, defer it not, because 'alms delivers from death.' Be all of you subject one to another, 'having your conduct blamless among the Gentiles,' that ye may both receive praise for your good works, and the Lord may not be blasphemed through you. But woe to him by whom the name of the Lord is blasphemed! Teach, therefore, sobriety to all, and manifest it also in your own conduct.

The Work In Johnstown.

Having visited Johnstown every year since my acquaintance with the Brethren Church, and having said but little about the place, through the paper, a few words regarding the city, people, and work will not be out of place.

Last February I held a meeting in Johnstown and we had about thirty additions to the church. When I was asked to preach on my visit this year I consented, but had not as much faith as I ought to have had, for it has been my experience that two successful meetings are not usually held in the same place in less than a year of each other; but not having reputation for an object, but the good of the church, I consented, and we had a grand good meeting. Nineteen came forward, fifteen joined the church by baptism; two had been baptized, making seventeen additions.

There were five other churches holding protracted meetings at the time. The world was a blaze with balls, parties and performances, and yet we had large congregations and the best of interest. Even a little doctrinal talk did not drive any one away, that I know of—in some directions good was done.

It is the same old cry, that the EVANGELIST has brobably published a thousand times, had we remained longer, etc. I almost made up my mind not to hold a meeting on limited time, but circumstances alter cases, and we cannot always remain as long as we wish. The meeting closed with the best of feeling, and interest at white-heat.

I wanted to get acquainted with the young folks of the city, and thought they might be reached through a lecture, so I remained over an extra night and delivered a lecture. It is said there were about six or between six and seven hundred people present. This however is not certain, as I did not stop to count them. Any way the church was full up, and our church in Johnstown is not small. The proceeds went to the ladies' aid society. I am always glad to help the sisters in this way.

The ladies' aid society of Johnstown is doing a good work. I believe two or three sisters carried the work for quite a while. Others joined them, and now they meet regular and are doing a grand good work. They have four shares in a building and loan society, which they keep paid up, and contemplate building a parsonage, and I have no doubt but what they will succeed.

Sister Crofford, the wife of Eld. Crofford, and sister Sarah Cobaugh, sister of the merchant, are officers of this society, and they are making things go. Sister Cobaugh was much encouraged while I was there, having received a donation from an unexpected source. I trust she and others may receive many more and accomplish the great object they have in view.

Being interested in phrenology I appreciated and enjoyed a visit paid me by Prof. Austen, a graduate of the American Institute of Phrenology. We talked brain and mind manifestation nearly all day. A preacher in this city said to the writer the other day, study mental science and it will knock phrenology out of you. I may be a crooked stick, but mental science knocked phrenology into me. What is phrenology but practical mental science, or, as has been expressed, "common sense organized." The Prof. is working a good field and we wish him success.

I enjoyed my visit to the city of Johnstown. While trying to do good for myself, I endeavored to do good for others. I would like to name those who helped me in the work but they are too many. The prospects are good for the cause. Brethren Crofford, Adams and Replogle have the confidence of the people, and under adverse circumstances are not only holding their own, but are going forward to success. May it ever attend them.

JOHN DUKE MCFADEN.

Things in General—Some Things in Particular.

The Work In Maryland.—Bro. T. J. Fahrney says: 'Bro. Josh Long thinks the prospects extra good at Harrisons and Ringold, Shaver thinks prospects are good at Funkstown, and I think they are good here at Downsville, so the Lord willing we will be booming soon in Maryland.' The Lord is willing, if man willeth to do the will of the Lord. The prospects are good anywhere. I think the prospects are good over at Sister Snader's, at Keller's, West Virginia, and if the Maryland brethren can go into Pennsylvania, I do not see why they cannot go into West Virginia. There is a large school house, an intelligent community, an active family belonging to the church, sentinels on the outposts, that ought to be visited. I wish I had plenty of money, I would have men in the field and plenty of them.

A Point That Clinches Bashor's Position, vis:—The preaching doctrine. When Philip joined the Eunuch, he preached Jesus unto him—what was the result? The Eunuch applied for baptism. From this incident we learn that preaching Jesus means the unfolding of the doctrines of Christ. From this inference there is no escape. Philip preached Jesus, as a result he had an applicant for baptism, and Philip took him unto the water without waiting to hold a council meeting, or appointing a smelling committee to hunt up his antecedents, etc. If there is half as much in baptism as the church professes to believe, it is the duty of the church to keep it before the people. I have infinite contempt for the man who preaches that a thing is essential and then gets into the pulpit and covers it up. If Gentiles can sin against the Holy Ghost, that kind of boys do it, or come very near it. Preach what is true.

Bible Seed Sowing.—'Dear Bro.:—Enclosed please find a little mite of $1, which I desire you to use in some manner best known to you, of promoting the good of our church and the cause of Christ, perhaps in distributing doctrinal tracts in Philadelphia, etc.' How much good might be done if others would have the good cause at heart as this sister. I have calls from all parts of the field. At first I responded, but found that such a course only crippled my work. I hope some day to be able to respond to every call for free literature, but I cannot now. If those who are able would send their mites, we could scatter much seed and do a good work. If you will do this we will see that the tracts are scattered whenever ordered. Sow beside all waters, and after while there will be a grand harvest.

Seed Sown And Developed.—I met a young man in Ohio, a few years ago, and fell in love with him, and wanted him to come into the church, but he could not see his way clear. Last night I received a letter from him, and quote the following: 'Your preaching and talk to me converted me eventually to the Brethren faith. I studied upon that subject until a short time ago, and I came into the Brethren church.' Our brother was a minister in the U. B. church. In working for souls results are not always seen immediately, but time will bring the grain ripe. One sows, and another reaps. If we cannot be reapers, let us be seed sowers, and in the end the garner will be full, and good will be done. Let us not be weary in well doing, for we shall reap if we faint not.

The Brethren Tract Society.—As you know, this work was organized in Md. Then it came under the control of T. J. Fahrney and myself. I moved to this city, and thinking this the place for the work, endeavored to develop it. Bro. Fahrney was too far away to give us his presence and we have mutually dissolved partnership. The work is now under my own direct control. There is one more change I would like to see, that is to the church. The church must own her own house and have these channels of work under her own control. I have an offer to make in this connection before very long. The possibilities of the work are great, and time will enable us to do a mighty work for the cause of Christ. We have already scattered between four and five million pages of literature, our own publications, not counting other books we have handled, we think some good has been done.

Whose Fault Is It?—We are told that there are not doctrinal tracts enough printed. We know this, but whose fault is it? It takes money to print such tracts. They sell slow and many who want them, expect them for nothing. We had no capital to invest in such literature, and took the general agency for several books. Some of our brethren bought them and some never paid for them. The result is, some brethren in the church who sing form the loudest, are the cause of throwing us back several hundred dollars and retarding our progress just that much. However, we all have to learn who is who. Josh Billings said: 'The man who gets bit by the same dog twice in the same place is a fool.' So say we. I shall wait awhile yet, and then I am going to do some plain talking along this line. We will give you all the doctrine you want, but we expect our so-called leading brethren to fork over what they owe.

Cleanliness Next to Godliness.—So said John Wesley. Who said it before him, deponent sayeth not. Whoever said it said a truth. I sometimes think that cleanliness is a part of godliness. I have seen some preachers who I felt like running through a bath tub, and sometimes think that such fellows ought to be baptzied once a week at least. They do not know the difference between cleanliness and pride. If a man cuts his hair, trims his nails, and blacks his shoes, they say he is proud. I know an old man who used to talk about pride in the church. He would wear an old greasy pair of pants and an old torn hat, and there was not a prouder man in the whole church or one that made more trouble than that dirty old chap. I hope our boys who are coming on will learn the difference between some things, and do all things decently and in order. Every young man ought to read Miller on Clerical Habits and Manners. Boys, cleanliness is a part of godliness.

JOHN DUKE MCFADEN.

Glorious News From Brighton, Ind.

A short time ago Bro. Isaac Kilhefner, one of our worthy ministers of Ashland City Church, commenced a protracted meeting at Brighton, Ind. It will be remembered that he had a very creditable meeting at that place last winter, which greatly encouraged the brethren to build a church there. And accordingly he was called again this winter. The brethren are working together there and Bro. Isaac is at his best. A communication from there recently, said: ,'The saints are singing and praying and rejoicing and sinners are coming home to their Savior, and the end is not yet for there are "more to follow."' His health is excellent. Thank the Lord for his help in building up the walls of Jerusalem at Brighton.

The additions will be reported when the meeting has closed.

A thing to be thankful for is that God so sifts our prayers that only the right ones are answered. If all the foolish ones were granted, we would have unspeakable suffering.

If the heart of the gospel and the essential object of the incarnation is not expiation in its fullest sense by the blood of Jesus Christ, the gospel ceases to be the gospel.—A. Monod.

Joseph Hume was once twitted for his inconsistency in going to hear Dr. John Brown, the celebrated Scotch preacher, when he made reply: "I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ ever just at his elbow."

Purity is a sixth sense, opening to us what the material senses can never discern—the vision of God. The most beautiful things open not to the eye, but to the soul fitted to understand them. Blessed are the pure in heart, for they see what the artistic eye of no Turner, Titian or Reynolds can detect. To see God is a higher gift than to discern the beauties his hand has diffused through nature. To a man of materialistic tastes a poor poet-painter said, "When the sun rises you see something like a golden guinea coming out of the sea. I see, and hear likewise, something like an innumerable company of angels praising God."—Zion's Herald.